URIM and THUMMIM;

OR, THE

CLERGIES

DIGNITY and DUTY

Recommended in a

Visitation Sermon

Preached at LEWES. *April*, 27. 1669.

By *M. Connant* B. D.

S. Ignatius.

Ἱρωσύνη ἐστὶ τὸ πάντων ἐν ἀνθρώποις ἀγαθῶν ἀναβεβηκός.

S. Hieronymus.

Vita Jubeat, Lingua persuadeat.

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ADMODUM

Reverendo in Christo Patri ac Domino,

Dno HENRICO

(Providentiâ Divinâ)

Cicestrensi Episcopo

Præsuli non minus ob virtutes Heroicas & eruditionem summam, quam Insulæ dignitatem spectatissimo,

NECNON

Domino, Patrono, ac Fautori suo, quam plurimis nominibus Colendissimo

Concionem hanc qualem-qualem, ad Clerum Sussexianum haud ita pridem habitam, Observantiæ, & gratitudinis haud exiguæ specimen ac πεμπίεων exiguum.

L. M. Q. D. D. D.

Humillimus Cliens,

Author.

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S. *Matth.* 5. 16.

Let your light so shine before men, that they may see your good works, and glorifie your Father, which is in Heaven.

NO sooner had Almighty *God created the Heaven, and the earth*, but perceiving that while this lower World was covered with darkness, the most excellent objects *lost their beauty*, and so that it was no better, then a larger *dungeon*; that so he might the better extract a *beautiful world* out of a *confused Chaos*, he was pleased immediately by his Omnipotent Word to produce times first born Issue *Light*, and in the invisible World those morning Stars, which were Gen. 1. 3.

then all *Angels of Light:* And accordingly in the New-creation of that little world Man, one of the first graces, is that of *Illumination, whereby*
Acts 26. 18. *men are turned from darkness to light, and from the power of Satan (that Angel of darkness;) unto God the Father of Lights.* But seeing this light within us is *supernatural*, it must (like the other celestial being) be introduced by a *light without, viz.* that true primigenial Universal Light, *that lighteth*
John 1. 9. *every man that cometh into the world.* And this treasure of light God hath put (as *Gideon* did his lamps) into *earthen vessels*, shining upon us by the vicarious borrowed *light of his Ministers*, whom in this sense he hath made a *flaming fire*, or *as the light of the morning when the Sun*
Revel. 1. 20. *ariseth*; and therefore calleth them *Stars*, *in his right hand.*

Hence our blessed Saviour in this his excellent Sermon on the Mount (out of which the Text is taken) directed primarily to his Disciples, though they receive their charge like a Grand Jury before the multitude, vouchsafes to dignifie them, besides other titles of the *Salt of the earth*, and a *City set upon an hill*, with the honourable appellation of the *Lights of the world*, vers. 14. and proceedes from their dignity to infer and urge their duty in the Text. Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. *Let your light so shine*, &c. or (as others) *So let your light shine*, &c. q. d. seeing you are called to this high, and holy calling, and have the title of Light attributed unto you, by which God himself is called, and considering you are in danger by the power of temptation and your

your own frailty, with thoſe once bleſſed Angels to leave your firſt Station, and fall from your own ſtedfaſtneſs into ſupineneſs of living; let me tell you, this Elogy doth not only entitle you to a benefice and dignity, but likewiſe oblige you to an Office, and Duty: and ſo you are not to ſever the Honour of your Sacred Function from the charge and burden annexed unto it; but ſo keep your *decorum* as to your demeanour both in life and doctrine, that it may be ſuitable to that weighty, and tranſcendent Calling of being my Miniſters and Apoſtles, into which you are now inſtated.

And ſo you have in the words theſe parts:

Firſt, The Dignity of Chriſt's Miniſters; Implied in Light.

Secondly, Their Duty expreſſed. *Let your light ſo ſhine before men, that they may ſee your good works.*

Thirdly, The Scope, and end of all. Not the oſtentation of our ſelves (for ſo they are reproved, that do *their works before men to be ſeen of them.*) But, Firſt as a ſubordinate end the edification of others, that they may take pattern by us in ſeeing our good works: Matth. 6.1.

Secondly, the Supreme and Ultimate, Gods glory, that men may be induced to glorifie him in the *day of their viſitation*, for having provided for them ſuch excellent inſtructors, and ſure guides.

1. To reſume the former of theſe.

The Miniſters of the Goſpel have the honour and priviledge to be ſtyled Lights, a Title the more conſiderable in that aſcribed to *God himſelf*, though 1 John 1.5.

though it is true with ſome difference, to him as to an Original, Inacceſſible, Incomprehenſible Light, to us as ſecondary leſſer mutuatitious lights: but however it is honour enough that he is pleaſed to put *ſome of his glory* upon us, as he did on *Moſes* his face, though we ſhine but with a reflex and refracted ray. It is enough that though he only be the Father of Lights; yet we are children of the light, and of the day; and that we have this Spiritual honour derived to us immediately by this Fountain of all honour. What though we are not that *Son of Righteouſneſs which ariſeth with healing in his wings*, that *day ſpring from on high*? Yet are we radiant ſtars of light. We are not all perhaps of the ſame magnitude, nor do we all move in the ſame Sphere, but ſome in an higher, others in a lower; and *one ſtar differeth from another ſtar in glory*: but yet ſtill if we be good Paſtors, we have the name given us of Celeſtial bodies, and ſo are exalted in our Chriſtian ſtation above the inferior world of Laymen or Private Chriſtians; and as ſtars, have not only the priviledge of being illuminated our ſelves, but that other more obſcure Corporeal beings in our *light do ſee Light*.

But to deſcend to particulars my buſineſs ſhall be to demonſtrate briefly ſome of that Analogy and proportion that is to be found between the *Literal and Metaphorical*, Natural and Supernatural light; and this I ſhall do in two heads.

1. *Lux eſt ſpecioſiſſima aſpectu.*
2. *Lux eſt fortiſſima effectu.*

Eccleſ. 11.7. 1. It is *ſpecioſiſſima aſpectu. Light is ſweet and it is a pleaſant thing to behold the Sun*, ſaith *Solomon*. I cannot better deſcant on thoſe words, than in

in the elegant ſtyle of the ingenious Author, *of the Light of Nature.* Culverwel. c. 17.

Light is (ſaith he) *the ſmile of nature, the gloſs of the World, the varniſh of the creation, a bright paraphraſe on bodies; whether it diſcover it ſelf in the modeſty of a morning bluſh, and open it's fair, and Virgine eye-lids in the dawning day, whether it dart out it's more vigorous and ſprightly beams in it's noon-day glory, whether it ſport and twinkle in a ſtar, or blaze and glare out in a Comet, or friſk and dance in a jewel, or diſſemble and play the hypocrite in a Glow-worm, or ſhew it's Zeal and the ruddineſs of it's Complexion in the yolk of fire, or grow more pale pining and conſuming away in a Candle: However it appears, it carries a commanding luſtre in it's face, and well deſerveth the name of The Lady and Queen of all ſenſible beauties, The firſt born of corporeal beings; The clarifier, and refiner of the Chaos, the unſpotted beauty of the univerſe.*

Now herein Chriſt's Apoſtles and Succeſſors bear a reſemblance unto it, being for the ſpiritual excellency of their Calling denominated not only *ſtars, but Angels, choſen Veſſels, Men of a thouſand;* Revel 1.20. & 2. 1. Acts 9.15. Job 33. 23. Rom. 10. 15. 2 Cor. 8. 23. their *very feet are ſtyled beautiful*, and *they* themſelves, the *Glory of Chriſt*. We know that the Judaical Prieſthood was externally very glorious, and yet that, being only a *Type* of ours, is made much inferior by the Apoſtle to ours. If the *miniſtration of condemnation were glorious, much more doth the miniſtration of righteouſneſs exceed in glory*. Called therefore we are God's *ſtewards*, *Meſſengers*, and *Ambaſſadors*. And how indeed can their employment chuſe but be honourable, whoſe buſineſs 2 Cor. 3. 9. 1 Cor. 4 1. 2 Cor. 5. 20.

is to menage the affairs of *heaven upon earth*? No wonder therefore that Christ himself, though Lord of heaven and earth, did not disdain to undertake it for our sakes, when he became a *Minister* of the New Testament. And though it is true, that this holy function is esteemed now adays Vile and Contemptible by those earth-worms that neither fear God, nor value their own Souls, but esteem of men *according to their external wealth and grandeur*, weighing them by the pound, and measuring them by the Acre, and therefore account of us as for the same reason they would the Apostles themselves, were they now alive, as the dung and off-scouring of all things; Yet it is no wonder, that these persons *judging according to appearance judge not righteous judgement*; *but they measuring themselves* by *themselves and comparing themselves* amongst *themselves are not wise*. Wherefore we are to turn our just wonder and indignation into Pity and Commiseration of them, that they will so much *stand in their own light, forsake their own mercy*, and shew themselves their own greatest enemies. It is but their weakness and ignorance, that they know not how to prize things or persons according to their true worth, or *discern things that differ*, but entertain wrong notions of excellencies. What if Children prefer their bables before the Tower of *London*; or the Cock, the grain of Barly before the Jewel; or *Glaucus*, in the story glistering Brass before Massy Gold; or *Esau*, a *Morsel* of *bread before his birthright*; or the *Gadarens*, their Swine before their Saviour? It is but mens gross mistakes and vulgar prejudices, that *prophets are not accepted in their*

Rom. 15. 8.

1 Cor. 4. 13.

2 Cor. 10, 12.

Matth. 13. 57.

own

own Country, and that the *Engliſh* Clergy, which are the admiration of the more Impartial World abroad, are the ſcorn and deriſion of any of their own more ungrateful Country-men; Or that they are guilty of the other extreme from that into which they ran in the times of Popery, defying that Order of Church-men, which the others then almoſt deified and adored, and all for mumbling over a few Oraiſons in a ſtrange tongue, making their Breaden God, Chanting Dirges for the Living, and Requiems for the Dead, and ſuch like other fopperies. We muſt for our parts learn from this their carriage to us, not to think meaner of that Honour which the King of Heaven thinketh fit to put upon us, but rather with the Apoſtle to *magnifie our Office*; and in compliance with our Lord and Maſters inſtructions to his Diſciples, let us bravely *ſhake off the duſt of our feet againſt them*, that receive not us or our Miniſtry. Let it be *a very ſmall thing with us, to be judged with man's judgment*, while God vouchſafes us ſuch Honour. No, let us rather with an holy and generous diſdain *ſcorn the ſcorner*, trample upon Contempt, deſpiſe Affronts and ſlight Indignities. Let us ſhew our ſelves Men of more raiſed Spirits and Principles, and let us account that calling Our greateſt Honour, which the World may think Our debaſement. Let us learn to leave this baſe World behind us, let us live above it, as having ever ſhewed it ſelf falſe treacherous and diſingenuous, whoſe guiſe it hath been to be guilty of unworthy ſordid and dirty carriage, to be moſt injurious to it's greateſt benefactors, to ſet at nought him who came to ſave them, and then to Crucifie him,

Rom. 11. 13.

Mark 6. 11.

1 Cor. 4. 3.

to perſecute and abuſe His Apoſtles, and Miniſters, that were Content to undergo the loſs of all things, that they might ſhew them the way to Salvation, and to be poor in temporals, that they may be rich in Spirituals; as if according to that Hiſtorians Obſervation, Courteſies and kindneſſes change their Nature, and are looked upon as injuries, when they are too great to be repaid, and (as it is here) people *owe their own ſelves alſo.* How indeed can we expect that the World ſhould alter it's Nature for us now in it's old declining age? Or that the Men of this World, among whom we *ſhine as lights, ſhould ceaſe to be a crooked and perverſe generation?* Our comfort is, the Moon ſhines never the leſs bright, becauſe barked at by Dogs; nor is the light leſs glorious in it's Nature, becauſe the *darkneſs comprehendeth it not.*

Philem 19.

Philip. 2. 15.

John 1. 5.

2. *Lux eſt fortiſſima effectu.* Light herein diſcovereth it's celeſtial Original, and imitates heavenly bodies in it's motion and influence, as well as in it's enlightning. Whether it be a quality according to the *Ariſtotelians*, or a more ſubtile body, according to the *Epicurean* Phyloſophy, it will be here impertinent to determine. This is certain, that all things elſe become viſible; It's own true nature ſtill remains unintelligible, being in the dark it ſelf, how ſenſible ſoever it is in it's effects, which are (as God himſelf) rather to be admired than underſtood. It is moſt *admirably diffuſive* of its ſelf, and with a motion (if not inſtantaneous yet) inſenſibly ſucceſſive, is propagated in the *medium.*

Have you never ſeen one torch in the twinkling of an eye expel the darkneſs of an whole Street;

One

One Beacon, or Boonfire diſcover it ſelf to the whole Vicinage; All the ſhadows flying away at the dawning of the day?

Light is the vehicle of the ſweet influences of heaven; It is the great guide and director of Actions: and ſo it's not only for ſhew, but Service. He *that walketh in the Light*, (ſaith Chriſt who was the *true light*,) *ſtumbleth not becauſe he ſeeth the light of this World.* Now thus it is with thoſe who are able Miniſters of the New Teſtament. They are that to the body Myſtical, the Church, which the eye is to the body Natural. They are our Spiritual guides unto Salvation; not only *Mercurial* Statues, pointing the way to others, and ſtanding ſtill themſelves, but like the Star that did not only lighten, but *lead* the wiſemen of the Eaſt, till they came to the Child Jeſus. John 11 9.

And if we be lights indeed, we ſhall not think it enough, that we have lamps, unleſs we *have oyl in Our Lamps*; Nor that we have oyl in them, unleſs they are burning and ſhining, ſo as to give light unto others, by our holy life and doctrine, bringing thereby glory to God, credit to Religion, Salvation to our own Souls, and theirs that hear us. We are not only to be painted, but real flames, like torches giving Light to others, though at the ſame time they conſume themſelves. But here we muſt take care, that our Light be not a *falſe Light* not an *ignis-fatuus*, to draw and ſeduce men into bogs and precipices, not an *ignis Græcus*, a Wild-fire, to inflame and heighten their animoſities and paſſions, nor like that of a *glow-worm*, where there is light without heat, nor like that of a *candle in a Dark Lanthern* to give light to none but our

ſelves, nay nor like that of a fiery *Meteore*, vaniſhing as ſoon as it appeareth, but like that of the *Sun and Stars*, conſtant perpetual and invariable. And this unſpotted being muſt not be obſcured and overclouded with thick vapors of luſts: Neither muſt it burn downwards towards the earth, and be *put under a buſhel*, but upwards towards heaven. So that it is not ſufficient for us to have light, except our *light ſo ſhine before men, that they may ſee our good works*, &c.

2. Which brings me to the ſecond General, from the dignity of the Goſpels Miniſters to their duty.

We muſt not only be lights for glory, and glaring, but for the uſe and ſervice of enlightning others: We muſt not only have thoſe graces, which are *radical* and fundamental in the root, but thoſe alſo which are *viſible* and external in the fruit; nor thoſe only which are terminated to our ſelves, but thoſe that extend to others. It is not enough that our goodneſs *extend unto God* the ſearcher of hearts, but it muſt be conſpicuous in
Pſal. 16. 3. the world, to the *Saints that are in the Earth*. And ſo our gifts and knowledge within muſt ſhew
James 1. 18. themſelves by giving *heed to our doctrine and exhortation without*; and Our faith within muſt appear by Our works, and the effects of a tranſient charity to others. And we muſt be as Chriſt was,
Luke 24. 19. *Prophets mighty both in word and deed*. We muſt
Exod. 28. 30. have, as the high Prieſt of old had, both our *Urim and Thummim*, light of Doctrine, and perfection
Exod. 28. 33. of life. We muſt not ſeparate *Aarons bells from his pomegranates*; We muſt not only have an empty ſound like a tinkling Cymbal in our teaching,

ing, but bring forth fragrant fruit in our living, and in this regard be *ſavours of life unto life.* Our Converſation muſt preach as well as our diſcourſes, and we muſt be *Inſtructors and teachers of babes*, not only to their ears, (that is only doing our work by halves) but to their eyes, and ſo we ſhall make religion palpable to their very ſenſes. When they not only hear our Sermons to practiſe them, but behold our honeſt Converſations to imitate and follow them; then, and not till then ſhall we be able with the Apoſtle to charge them to *walk as they have us for an Example:* and they need not be charged as the *Jews* were to do after our *ſayings*, but *not after our works.* All that I ſhall ſay hereon, I may reduce to two heads of Our *Doctrine*, and *Life.*

2 Cor. 6. 16.

Philip. 3. 19.

1. For the *Light of our doctrine*, which denominateth us Teachers: in which as in other things, I deſire my Reverend Brethren of the Miniſtry (now I am by the providence of God, and by the Injunction of my Superiors called hither) to give me the Liberty of ſpeaking my thoughts, without offence, and mind them of that, which we know Saint *Paul* ſtraitly chargeth *Timothy*, to *take heed unto himſelf, and his doctrine*, and put them *in remembrance, to ſtir up the gift of God in them.* Miniſters of the Goſpel ſhould have their *ſenſes exerciſed to diſcern Spiritual things that differ, above* private Chriſtians, and being in this regard as ſtars, the more Denſe parts of their *Orbs or Vortices*, ſo as their light be more compacted and united, whereby to enable them to out-ſhine others.

1 Tim. 4. 16. 1 Tim. 4. 6. 2 Tim. 1. 14.

It is not enough for them to fill the Golden Candleſticks of the Temple, unleſs they give light

to

to those who enter in; otherwise they are but as *Antiques* under a building, that seem to groan under their burden, whereas in stead of supporting, they are only supported themselves. Our Saviour chargeth us therefore, not only to have *our loins always girt*, i. e. with the girdle of truth and sincerity, or so as to be still in *procinctu*, ready for his coming, or if you will, by external conformity in our habit; but we must have *Our lights burning*, to illuminate and direct others in their way to heaven, and be to them as the pillar of fire by night was to the *Israelites*, in their journey through the wilderness towards *Canaan*. What good else doth light, if it discover not it's self to them who sit in darkness? No more than painted fire to those who are benum'd with cold. For the Priests lips should preserve knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of hosts. It will not be enough for us in the last day when we are to give an account of our stewardship to our Master in heaven, that we have lived an unprofitable, though Innocent Anchorets life, that we have *laid up our talent in a Napkin*. No, we must lay it out for our Lords profit. We are *bid to preach the word, to be instant in season and out of season, to reprove, rebuke, exhort with all long-suffering and doctrine*. We are not allowed to lock up a treasure of knowledge in our own breast, or cover our fire under the Ashes; but it must break out as a fire on the Altar, and we must still have before our eyes, our solemn promise made when we received holy Orders, *to give faithful diligence, to Minister the Doctrine and discipline of Christ*. We must not be like *wandring planets*, which

Luke 12. 35.

Mal. 2. 7.

Luke 19. 20.

2 Tim. 4. 2.

which are ſometimes Stationary, ſometimes Retrograde, much leſs like vaniſhing Comets; but as conſtantly as well as publikely uſeful, as thoſe Luminaries are in Lightning and guiding the lower World.

Now becauſe our Saviour ſeems to propoſe Saint *John* the Baptiſt as our Example herein, when he ſtyles him a burning and ſhining light, I ſhall therefore give you a brief character of him, being one, as a Father deſcants on the place, *Ardens per cœleſte deſiderium, lucens per verbum.* As ſevere in his life, as he was in his Doctrine. He was none of thoſe who *wore a rough garment to deceive*, he was no Hermite as to loving his eaſe, and indulging himſelf, like an Abbey-lubber, that could ſatisfie himſelf with the taking the *Milk and the Wool of the flock* without feeding them, and when he had taken on him cure of Souls, by his groſs neglect to make it a *ſine Curâ*; but it may be ſaid of him as of that *Romane* Emperour that never ſaid to his Souldiers, *go thither, but come hither.* Now you may obſerve theſe things in his preaching. John 5.35.

1. *He preach'd with Authority.* He did not think it enough, that he was a gifted brother, or could talk fluently, myſterious *non-ſenſe*, in Scripture Language wreſted; He was none of thoſe in our days who ran before they were ſent, being (as one ſaith) *priùs indoctorum doctores, quàm doctorum diſcipuli*, which take on them to be teachers of others, and need that one ſhould teach them, what are the firſt principles of the Oracles of God, that have never ſate at *Gamaliels feet*, or ſtay'd at *Jericho, at leaſt till their beards be grown.* But before he ventured on that tremendous work of

the Miniſtry, he lived a retired Contemplative Life in the Wilderneſs, till he was of thoſe years, which the Law required of the Prieſts for the exerciſe of their Function.

2. He uſed a παῤῥησία a *boldneſs and freedom of ſpeech* in his preaching; for he reproved the Epidemical diſeaſes of the age, and place wherein he lived. He ſhewed himſelf to be none of thoſe paraſites, that love to ſprinkle Court-holy Water on the Grandees of the World, as *having mens perſons in admiration for advantage ſake.* He did not preach ſoft and pleaſing things, but was (as *Ariſtotle* deſcribes his Hero or Vertuous man) φιλαληθὴς, φανερόφιλος, καὶ φανερόμισος. He was a *true Nathaniel*, an *Iſraelite indeed, in whom there was no guile.* He was not wont to daub with untempered Mortar, but uſed open, and plain dealing, being free and impartial in his Cenſures, and painted out ſin, and ſinners in their own colours. He ſpared none that came in his way, neither open profaneſs of the Publicanes and Souldiers on the one ſide, nor the hypocriſie, ſly and refined wickedneſs of the Phariſees and Sadducees on the other ſide; Nay, not that *Herod* himſelf, though his life lay at ſtake for it.

Jude 16.

3. *He preached ſeverely.* His doctrine was alike ſevere as his life, as well knowing that pure Religion and undefiled conſiſteth not in empty names and words, in being of ſuch a way, party, or ſeparated Church; and therefore he bids beware of flattering themſelves with the outward badge and cogniſance of God's people, in being *Abraham's Children.* Chriſtianity conſiſts not in petty obſervances & modules of worſhip, but in reality and ſincerity. Elſe we are only

Matth. 3. 9.

only Nominal and Equivocal Chriſtians: and therefore he tells us, we muſt *bring forth fruits meet for repentance.* And this ſtrict doctrine he might preach with the more confidence, (as our Saviour Chriſt) becauſe he ſpake not only ſenſe and reaſon, but experience, his life not confuting his doctrine, but confirming it; and fear'd not the cenſure of *Antinomians*, for a Legal Preacher, or a man of an Old-teſtament Spirit, eſpecially ſeeing. Matth. 3. 8.

4. *He Preached Evangelically* withal. He not only ſhewed them their deſeaſe out of the Law, but their remedy out of the Goſpel. He not only caſt them down, by laying the *ax at the root of the tree*, but reſtored them by the laver of Regeneration, and pointing out unto them their Saviour, and ſo was truly gracious, both in Name, and Nature, both in Life and Doctrine. And ſo I come to the ſecond head.

2. As the light of our Doctrine muſt ſhine; ſo that of our Life and Converſation: and this muſt be before men, not only before our brethren, that they may be built up in their holy faith; but before thoſe alſo who are *without*: That ſo Religion and the inſtructors of it may have *a good report of all men*, as well as of the truth it ſelf, that the *mouthes of unruly* and *vain talkers may be ſtopt, and occaſion may be taken away from them who ſeek occaſion*, that our obſervers, who watch for our halting, may be diſappointed, their hearts may be mollified, their hoſtilities abated, their prejudices removed, and they may be brought to entertain honourable thoughts of our profeſſion. Their Paſtours and Teachers being more publike perſons than others, ought to know above others, how to *behave themſelves* 2 Cor. 11. 12. 1 Tim. 3. 15.

ſelves in the houſe of God, and ſhew themſelves examples to the flock; and therefore ſhould learn to adorn their Miniſtry, as becomes thoſe of ſo Divine an Order, and by no means to reflect diſhonor on ſo Sacred an Office, by a ſordid ſenſual and earthly converſation. And therefore (as the late Lord Biſhop of *Down* and *Conner* well ſheweth in his advice unto "His Clergy) we are to judge of our duty by more "ſtrict and ſevere meaſures than thoſe of our peo-"ple, and muſt not allow that in our ſelves, which "we do in them. This was both the Apoſtles rule and practice, to *give no offence to any man, that the Miniſtry be not blamed.* And if we will *do the work of an Evangeliſt, make full proof of our Miniſtry, we muſt keep our ſelves as pure and unſpotted from the world*, as humane frailty will permit, abſtaining even from the *appearance of evil*; leaſt otherwiſe we *defile the prieſthood*, and cauſe the *offerings* of *the Lord to be abhorred. Ezekiel* was bid *to eat the roll*; and we muſt labor to maſticate and concoct the truths we preach unto others, in firſt trying experiment of them upon our ſelves, and exemplifying them in our Converſations: whence Saint *Paul* exhorts *Timothy* to be an *example unto believers in word, in converſation, in charity, in ſpirit, in faith, in purity.*

2 Cor. 6. 3.
1 Tim. 4. 5.
Ezek. 3. 1.
1 Tim. 4. 12.

Now to excite us hereunto, Conſider,

1. How *abſurd and unfitting a thing it is*, that our practice ſhould be diſſonant unto our profeſſion, that we ſhould undo that on the Week-days, which we Preach upon the Lords-day, and ſo *condemn our ſelves in thoſe things which we allow*, and make *Our ſelves tranſgreſſors by building thoſe things which we deſtroyed*, that it ſhould be ſaid of any of us which that *Spartan* ſaid of the *Athenians* that they knew how

Rom. 14. 22.
Gal. 2. 18.

how to do well, but loved to do ill; and so we shall make our selves to be Workmen that *need to be ashamed*, seeing as he saith, *Dicta factis deficientibus erubescunt*; that it should be said of any man, that he is the best man in the Pulpit, and the worst out, that he speaks as well as never man spake, and lives as ill as never man liv'd; and therefore (as a Right "Reverend Father of our Church expresseth it) It is "so far from being serious piety, that it is the worse "sort of pageantry, for men to preach Angelical "Sermons, and live Diabolical lives; that it should be cast justly in any ones teeth. Thou *that teachest another, teachest thou not thy self?* that their mouthes should speak great swelling words, and yet still walk after their own lusts, and be like the Stoical Philosophers, who could talk big of vertue till they came to practise it: whom therefore *Lucian* derides, Ὡς ἐπὶ τῷ βίῳ καὶ τῶν πραγμάτων ἀντιφθεγγόμενοι τῷ σχήματι, καὶ διαφθείροντες τὸ ἀξίωμα τῆς ὑποσχέσεως, Their works contradicting their words, and their practice giving a lie to their profession. How foolish, ridiculous, and disparaging must it needs be, to make a long formal starch'd harangue about Religion and Vertue, and declame Rhetorically against vice, which they yet rencounter, in the whole course of their lives? Which made the *Comick* say, Μισῶ σοφιστὴν, ὅστις ἐκ αὐτῷ σοφεῖ. He loathed such Sophisters and pretended Philosophers, that were unwise for themselves. *Turpe est doctori, &c.*

2 Tim. 2. 15.

Lord Bishop of *Norwich.*

Rom. 2. 21.

2. Consider the *bad influence*, our example hath upon other men: How can we expect that others should follow our doctrine, when as we our selves forsake it, as unpracticable or at least uneligible? We see men rather apt to be lead by precedents than precepts, and go like sheep, *Quo itur, non quo*

eundum, and eſpecially to imitate their guides and Leaders. Such perſons therefore who are great talkers, and little doers, take the ready way to make more Atheiſts in the world, than hath been hitherto made by the late licentious times, which have corrupted Religion in the very foundations. Will not men of looſe principles be ready to look on Religion as a *non-entity*, a cunning deviſed Fable of intereſted Prieſts, which go about to perſwade that to others, which they believe not themſelves? Theſe perſons ſhine, but in a wrong ſenſe, as if they underſtood the words of the Text, ſo as a *Romiſh* Prieſt profanely applyed them; who being to do Penance for ſome ſcandalous offence, by going in Proceſſion to the Church with a burning Taper in his hand, ſcoffingly ſaid, *ſic luceat Lux veſtra coram hominibus, &c.* They ſhine, but it is with the Devils light, to *Light men down to the Chambers of Death*, and make more Proſelytes for his Kingdom. He uſeth them indeed as ſome ill barbarous people do lights by the Sea-ſide, which they hang up in dark ſtormy nights near rocks and quick-ſands, to make paſſengers caſt away themſelves upon their Coaſt, that ſo they may make a prey of them. What readier courſe could they take to open mens mouthes againſt Chriſtianity, and to ſay as that *Indian* did to one perſwading him to turn Chriſtian, obſerving the *Spaniards* wicked lives, What are Chriſtians? They are Gameſters, Dicers, wicked blaſphemers, backbiters, quarrellers, and concluded Chriſtians could not be good; and ſo we ſhall find it, proportionably, if we walk Antipodes to our doctrine, and ſhew our ſelves ſuch as *Tertullian* ſharply inveighs againſt, *Quibus venter Deus eſt, & popina templum, & aqua-*

aqualiculus altare, & ſacerdos Coquus, & Spiritus Sanctus nidor, & condimenta chariſmata; eſpecially there being more holyneſs expected of us then others, and a ſpot in our Coat making more ſhew, than in others. We had need be clean who *bear the veſſels of the Lord*, eſpecially in an hypocritical age, Iſaiah 52.11. wherein people are apt to *eſpy motes in our eyes*, and look on all our faults through a magnifying and multiplying glaſs; Which may ſerve for a

3d Conſideration, that we have ſo *many enemies in the world*, to encounter, what through the *contradiction of ſinners* and ſcoffing Atheiſts on one hand, and the weakneſs and peeviſhneſs of ſome, at leaſt, pretended Saints, on the other; neither are we ignorant of Satans old deviſe, of caſting Ignominy and Contempt on Religion by diſgracing and diſparaging the publiſhers and profeſſors of it: Great reaſon have we therefore to walk *circumſpectly, not as fools, but as wiſe*, and to take heed that we *defile not our garments*. For we ſhall meet with but few *Conſtantines* in our days ſo tender of the Clergies honour, as if he eſpyed them in a fault, to cover them with his Imperial Robes; but they will rather publiſh to the world all the evil they know by us, and more than they know, their own Inventions and miſconſtructions. There are too many in the world, that contemne our Calling, envy our Dignities, gape after our Revenues, cenſure our moſt Innocent Actions, and hate our very Perſons. Others ſeparate from our Church as Impure and Anti-Chriſtian, abhor our Garments as Babyloniſh, our Ceremonies as Popiſh and Superſtitious, our very Worſhip as Idolatrous, look upon us as no better than Prieſts of *Baal*, and Limbs of Anti-Chriſt. Among Ephes. 5.

theſe

theſe I cannot forget a leading high-flown ſeparatiſt too well known in this place, who not long ſince beſpake the State in this Language.

"*Be wiſe now therefore O ye Kings, be inſtructed* "*O ye Judges of the earth. Take away Pariſhes by* "*Act of State, away with all conſecrated places for* "*worſhip, away with Patrones or Lay-founders, away* "*I ſay with all the appurtenances of a Pariſh Prieſt:* "*and again. I profeſs, quoth he, were I a man in ab-* "*ſolute Authority in a Nation, I would make Scaven-* "*gers of all the Pariſh Prieſts in* England *to clean* "*the ways and to rake the Dunghills.* And this he confidently calls a voice from heaven, when alaſs! it is only ſuch a noiſe as that of the Ἐγγαστρίμυθοι, proceeding out of it's own belly, and *not knowing what Spirit he is of*, miſtakes the ſtrange fire in his own brain, for a fire from heaven; and minds me of the proud *Gnoſticks* of old, that arrogated to themſelves ſo great a meaſure of knowledge and ſanctity, as to dictate to the world and obtrude their private ſentiments on others, as if they were Articles of faith, and themſelves guided by an infallible Spirit. It is opinionativeneſs and ſpiritual pride of mens gifts and graces, that puts men on ſeparation, and confining ſanctity, as the *Donatiſts* of old, to their own party in one Corner of *Africa*: and thus none muſt be Saints, but thoſe of their Calendar. This makes them, like ſheep-ſtealers, take members out of other mens flocks, and *boaſt of things in other* 2 Cor. 10. 16. *mens line made ready to their hand*, miſtaking for converſion to God, a bringing men over to their own forms, and ſome petty inconſiderable matters, in *which the kingdom of God conſiſteth not*. Theſe mind me of thoſe in *Prov.* 30. 12. *a generation pure in their*

own

own eyes, and yet not cleansed from their filthiness: or of those in Esay 65.5. that say, *stand off, come not nigh me, for I am holier than thou. These are a smoak in my nose, a fire that burneth all the day:* and these may serve for a pregnant instance to us, how far an ἀμετρία ἀνθολκῆς and rash misguided Zeal may transport men; so as to think that, while they endeavour the subversion of a setled Ministry, they are doing God Service, and may be an *Item* to us likewise, of the dangerous consequences of those Principles, which the aforesaid Sectarians so confidently proceed on, *viz.* The necessity of abolishing things once abused to Idolatry and Superstition, and the unlawfulness of using any thing of an indifferent nature, even as to the Circumstantials of Gods Worship, which is not expresly Commanded in holy Writ. Let us

4ly Consider the *danger of neglecting our duty herein*, and of *giving offence and bad example unto others*: Such certainly (as our Saviour said of the Pharisees) *shall receive the greater damnation*, when they shall hear it said unto them by God (which so moved Origen) *What hast thou to do*, to take my name into thy mouth, seeing *thou hatest reproof, and hast cast my law behind thy back?* So that it will not be enough for them at the last day, to say, *Lord, Lord, we have prophesied in thy name*: And Christ hath good reason to take it ill, if he receiveth *wounds in the house of his friends*, and be thus dishonoured and affronted by his own Menial Servants, that wear his Badge and Livery; and if those that *live by the altar*, and *eat with him*, at his Table, lift up their *heel against him*, if they I say, depart out of the way, and cause others to stumble; If *the light that is in you be darkness* (as our Saviour saith) how *great is that*

Matth 23.14.

Psal. 50 16.

Matth. 7.22.

Mal. 2.8.

Matth. 6.22.

darkneſs? What! ſhall I ſay, as one; that hell ſhall be paved with the skulls of profane Scholars? Queſtionleſs it will be more tolerable in the day of Judgment for others, than for ſuch, who inſteed of being men of God, ſhow themſelves men of *Belial*, inſteed of being Prieſts of the high God, are Prieſts of *Bacchus*, or *Venus*; and obſcure the light of their Doctrine by works of darkneſs. Theſe, though they have the voyce of *Jacob*, have the hands of *Eſau*, and do by their bad example, but *ædificare ad gehennam. Cavendum eſt itaq, nobis fratres, ne vel ſuperbia, addam & luxuria, quæ (dicente S. Cypriano) valde ſuaviter dormiunt in ſacerdotum ſinu, denuo florentis Eccleſiæ noſtræ ruinam moliantur, & aut paritatem inter Eccleſiaſticos, quâ nihil imparius eſſe dixit Veterum non-nemo, aut quod deterius eſt, Acephalorum Anarchiam introducant, ne in Chaos antiquum confundamur, & novas demum in Eccleſiâ (quod abſit) tragœdias experiamur; dum conformes alias Eccleſiæ filii divino tamen canoni diſformes ſe præſtent, & immorigeros, dum ab exterminatis concionatoribus, aut concionandi aſſiduitate, aut vitæ quadam ſeveritate ſuperentur, adeoq; fanaticæ plebis furore, ne dicam juſto dei judicio, inſtar ſalis inſipidi ſint rejectanei; dum hiſtrionum more verbis tantum Philoſophentur, & male vivendo (quod inquit ille) alterâ manu abripiant, quod bene docendo, alterâ manu porrigant. Caveamus præſertim, ne quis coronam noſtram abripiat cœleſtem, dum magna potius loquamur, quam vivamus, ne indocti cœlum rapiant (quod exclamat ille) & nos cum doctrinis noſtris in infernum detrudamur, ubi*

Minutius Felix.

Scelera taxantur modo Majore noſtra,

Senec.

Wherefore *ſuffer Brethren*, the *word of exhortation*: Let me intreat and conjure you, by whatſoever

is

is great, or good, by whatſoever is dear and near unto you, by that holy Jeſus whom you worſhip, by that holy Religion you profeſs, by the love you bear to your own and others Souls, by a judgment which is to come of condemnation to the evil, and recompenſe to the good in a Crown of glory, that your Light ſhine before men. *Finally brethren whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, or if there be any praiſe, think of theſe things.* Be ſtars, for light, motion, and influence: And God will make you as ſtars in his right hand, fixed and unmoved by any of the ſons of violence; and be careful to put in practice that promiſe you made ſolemnly at your Ordination, *to frame and faſhion both your ſelves and families, according to the doctrine of Chriſt, and ſo make your ſelves and them, as much as in you lies, examples to the flock.* Set this your ſeal to your Miniſtry, and let your whole life be a conſtant exemplifying of a Chriſtians duty, and ſo a continual *Sermon* before their eyes, that ſo they may by this *ſilent Rhetorick* be induced to approve of that pure and undefiled Religion, which they ſee us practiſe our ſelves, as well as profeſs and Preach to others. Remember your title of *Light*, and ſo labour to reſemble the Sun-beams herein, that through whatſoever place you paſs, you may retain your purity. What if you be for a while Ecclipſed, by the interpoſition of a variable fickle world, the irrational humours of the inconſtant vulgar? ſhew your ſelves as the Church in the Revelations is repreſented, having the Moon under your feet, and by an unoffenſive walk-

Phil. 4. 8.

1 Pet. 5. 3.

Revel. 12. 1.

ing ſtop their mouthes, and ſo take an holy revenge of them, who ſo far malign your office, as to charge the aberrations of particular Perſons upon the Office it ſelf. And then though you may be darkned for a while by the clouds of mens paſſions and prejudices, yet will it be only to this inferior World, not to the upper *ſtarry region*; and when you have finiſhed your courſe, and accompliſhed your periodick motion, and ſo long ſhined before others, till (like a lamp or candle) you have conſumed your ſelves, God hath promiſed to exalt you to an *higher Orb*, by an happy Apotheoſis, nigh unto himſelf; even there, where when as others ſhall ſhine only as the brightneſs of the firmament, they that turn many unto righteouſneſs ſhall ſhine as the ſtars for ever and ever.

Dan. 12. 3.

Now that which in my Text is ſaid unto Miniſters, our Saviour ſaith in a ſenſe to all Chriſtians. Every one that is of the *Light*, muſt walk *as a Child of the Light. Adorn the Doctrine of our Lord and Saviour in all* things, *bring credit* and honor to Religion by an Holy Life, *walk worthy of God to all well-pleaſing*. The word φως ſignifies a man as well as light, to denote (as ſome Criticks) that men ought to live as lights unto others. Chriſtians muſt let the world ſee, that there is as much difference between them and others, as between light and darkneſs, and ſo they muſt make the beauty of holineſs, which they heard of only by the hearing of the ear, viſible to their *very eyes*; that men may become admirers and practiſers of our Religion, and ſo have *reaſon to glorifie God* on your behalf: which leads me to the third and laſt general, *viz.*

Ephes. 5. 8.
Tit. 2. 10.
Coloſſ. 1. 10.

3d Our end and deſign in our light ſhining. We muſt

must not ſhine ſo as to glaze and gliſter for oſtentation, like the heathen who knew not what belonged to humility, but were, as *Tertullian* calls them, *Gloria animalia, & negotiatores famæ*, vain-glorious hunters after popular air, and applauſe; We muſt not ſhine as the Phariſees, by *making broad* our *Phylacteries, praying in a corner of the ſtreet*, diſfiguring our faces, and all to be ſeen of men; we muſt not ſuffer pride to interpoſe and rob God of his juſt Glory, but all our ſhining muſt be with a deſign to glorifie him, who is *the Father of Lights*; Our good actions muſt be without hypocriſie, not tempered with intereſt, but directed to that which ſhould be the chief end of all our actions, as it was of our beings, *viz.* Gods honour, that men may ſee our good works, and glorifie, not us, but *our Father* which is in heaven. This as it is a duty incumbent upon all men, ſo eſpecially upon thoſe who are near unto him, in the Miniſtry, and ſo as his Ambaſſadours are to be tender of the credit of their *Lord and Maſter*. But now when we are ſaid here to glorifie God, it cannot be underſtood of any real glory added unto him, who is infinitely and Eſſentially glorious, and ſo neither better for our praiſes, or the worſe for our diſpraiſes; but then we honour him, when in our thoughts, words, and actions, we ſet forth his Excellent glory: or as the Schoolmen will have it, Gods glory may be conſidered two ways, either as it is *in him*, and ſo it is incapable of having any thing added to it, or taken from it, as being a confluence and union of thoſe many tranſcendent excellencies that are in him; or elſe it may be conſidered in relation, to it's *manifeſtation* to the creature, and ſo we may glorifie and honour him, when we

Matth. 23. 5. Matth. 6. 16.

we praiſe him either with our tongue, (which therefore is called our *glory*) or by our holy lives, giving occaſion unto others to ſpeak *good of his name*. That this is our duty, might be more largly ſhewed, by the expreſs Command of God, who requireth this homage and tribute as due unto him, from all his Creatures, particularly rational, who are the fitteſt agents for this work, as being endued with reaſon, and ſpeech for this very end; but eſpecially his own people, and among them his Miniſters, which makes
Pſal. 118. 2, 3. the Pſalmiſt to call upon *Iſrael* and the houſe of *Aaron* to praiſe the Lord. It is indeed but reaſonable that we ſhould acknowledge a dependance that we have on him, the relation that we have to him, and the intereſt he hath in us. It is but the honour that is *due unto his name*, who hath in this work complicated our intereſt with our duty, ſeeing in glorifying him, we do honour our ſelves, as doing the work of Angels here below, and begin thoſe *Hallelujahs* to the Lord our God, which will be our happineſs to carry on in Heaven, to all Eternity. Which God of His Mercy grant through Jeſus Chriſt.

FINIS.